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PACIFIC, NORTH PACIFIC AND INTERMOUNTAIN YEARLY MEETINGS
OF THE RELIGIOUS SOCIETY OF FRIENDS

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Intermountain Yearly Meeting 1986

Friend-in-Residence, Vincent Harding

Friends-in-Residence during IMYM, Rosemarie Freeny Harding and Vincent Harding were neighbors, friends and co-workers with Martin Luther King, Jr. during the 1960s. Since that time they have continued to inspire peace and justice workers in this country and abroad to discover and continue the most radical elements of King's life and work.

Vincent Harding is professor of religion and social transformation at the Iliff School of Theology in Denver. He has been deeply involved in the development of Black Studies on college campuses throughout the United States and is the author of *There is A River* and *The Other American Revolution.*

Rosemarie Harding is an educator, writer, social worker, and spiritual counselor who has recently traveled to Nicaragua twice with Witness for Peace.

Their workshops on Social Transformation and Vincent's address were marked by passionate commitment and faith tried by the harsh realities of their personal and racial history. They spoke to our hearts.

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Cover photo: Anthony Umile, Boulder Meeting

Friends Testimonies in the Lives and Witness of Peggemae Lacey and Lawrence Scott

Let all nations hear the sound by word or writing. Spare no place, spare no tongue nor pen; but be obedient to the Lord God; go through the world; be valiant for the Truth upon the earth. . . This is the word of the Lord God to you all: Be patterns, be examples in all countries, places, islands, nations . . . that your carriage and life may preach among all sorts of people, and to them; then you will come to walk cheerfully over the world, answering to that of God in every one: Whereby in them you may be a blessing, and make the witness of God in them bless you.

George Fox, 1656

Pacific Yearly Meeting in its recent annual sessions held at La Verne University received word of Larry Scott's death in an automobile accident which occurred between Tucson and McNeal, AZ, on August 7, 1986. He was returning from Nevada where he had just been released from two weeks in jail for nonviolent civil disobedience at the Underground Nuclear Test Site near Las Vegas. During the August 4-6 Nevada Desert Witness, Larry had been honored with others who had joined him in 1957 to begin the first public protests against atmospheric nuclear testing at the Nevada site. From that time to the present Larry returned to the Test Site several times each year, encouraging others to join him in civil disobedience. He was one of the founders of the Committee for Nonviolent Action which protested nuclear testing in the Pacific with the voyage of the *Golden Rule*. He founded with others, also, the Movement for a New Society and a Quaker Action Group which carried out the voyage of the *Phoenix* to North Vietnam to deliver medical supplies during the war.

Larry, a former Baptist minister, became a minister among Friends in 1948, and a national leader in the Peace and Disarmament Movement. He served as Peace Secretary of the American Friends Service Committee, Chicago office, in the early '50's; organized a 21-month vigil at Ft.

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MARTIN LUTHER KING, JR.: A VOICE, A VISION, AND A WAY

An Address to Intermountain Yearly Meeting, 1986

by Vincent Harding, Professor of Religion and Social Transformation at Iliff School of Theology

I'd like to begin with some reflections on the last years of Martin Luther King, Jr., and what those years and that life mean for us. I want to begin with King for this occasion because Martin King felt close to Friends and many Friends felt very close to him, indeed probably still feel close to him. Some weeks ago as I was imbibing a marvelous new collection of Thomas Merton's letters called *The Hidden Ground of Love*, I came across a letter that was part of an exchange between Tom and a beautiful Quaker woman, June Yungblut, who has now gone on her way with Tom and with Martin. It reminded me that June and I, in that late winter of 1968 (as Martin was trying to prepare himself for the Poor People's Campaign) were trying to work with Martin to arrange for a time of retreat with Tom Merton at Yosemite. In a sense that loving laying on of June's hands first on Martin and then on Coretta, and the support of the Kings by many other Quakers in Atlanta and elsewhere established connections which began way back in the late fifties, continues now, and, I think, will continue for a long time. I wanted to begin with Martin, also, because of my own sense (Rosemarie Harding calls it almost an obsession that is growing in me) that Martin is trying to call to us, has gifts still available to us for our own movement into these very difficult and magnificently beautiful times which are still ahead for us. I wanted to begin with Martin, too, because I am in total agreement with the words that were spoken by Rabbi Abraham Heschel just days before Martin's assassination, when Heschel was introducing Martin to a group of rabbis in New York at a time when Martin was in a whirlwind of controversy. Heschel, with great courage, stood up among his fellow rabbis and said, "Martin Luther King is a voice, a vision, and a way. I call upon every Jew to harken to his voice, to share his vision, to follow in his way. The whole future of America will depend upon the impact and influence of Dr. King." This impact and influence can continue now only through men and women like us.

So this morning what I am trying to do as we move towards our time of worship is to remind us of Martin's voice and his vision and his way, especially as they evolved in the last hard years of his life. I do this because I believe that those years must not be lost to us, to our memory, and especially must not be lost to our children. We need to remind ourselves about those last years of King, because Heschel is right: the future of America may be deeply dependent on our willingness to accept King's challenge which came out of those last years. Women and men like us must with determination, consciousness, and humility push, push now beyond the heavy, sometimes beautiful, sometimes oppressive weight of the official national hero Martin Luther King, Jr. We must push beyond that weight in order to find again the challenging, the demanding, the controversial, the often abrasive, the radical, the revolutionary Martin Luther King, Jr. Having found that King, we need to embrace him, to absorb him, and to move with him. (Very little of that King has been in the national celebrations recently.)

Last January if we listened closely and watched carefully what we got from the media was something like this: maybe a little personal background about Atlanta and Daddy King and Mama King, then Montgomery in 1955 and 1956, sounding somewhat easy, like a time of just staying off the bus for awhile. Then on to Birmingham and the dogs, the fire hoses, the marching children singing "I ain't afraid of your dogs 'cause I want my freedom now." And then that great center of all official attention, the march on Washington, in front of the great statue of Abraham Lincoln, and the "I have a dream" speech, which is the one thing that comes to the mind of most of the populace when they hear the name Martin Luther King, Jr. Then if we watched particularly closely, there was a thought, oh yes he did win a Nobel Peace Prize sometime for something. And then maybe, care-

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fully, someone mentioned Selma, Selma to Montgomery, and certainly some of us were there in nineteen hundred and sixty-five. Some of us here were there on that triumphal, but last, great Southern march from Selma to Montgomery, Alabama. If you look closely in the official stories of January nineteen hundred and eighty-six, it's almost as if, after Selma, King disappears. We do not find him again until someone identified as a long-time racist assassin catches up with him and kills him in Memphis. What was Martin doing there anyway in April nineteen hundred and sixty-eight? From then on, without admitting the terrible struggles, the apotheosis begins, and King is transformed into the national hero who threatens no one, challenges no one, offends no one, the new George Washington. I am suggesting that if Martin Luther King, Jr. is to serve the purpose proposed by Abraham Heschel—to be a continuing vision, a continuing voice, a continuing way, a continuing opening of our lives to the true life of this society—then we need a much deeper sense of the man than the official picture offers, especially a sense of where that man was in those last, lost, tremendously difficult years of his life. We need to remember that man: often a discouraged man, often a depressed man, often a broken man, often a terribly mistaken man, and yet a man revived again and again to stand, to move forward, to hold on.

I would like us to begin our remembering of that man with the March on Washington, itself, where so much of our national remembering has ended. In a part of his speech seldom repeated, King says, "The Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity." This was King, understanding then that there was more at stake than a dream of children on a mountainside. "The Negro lives on a lonely island of poverty in the midst of a vast ocean of material prosperity," and something told Martin King that fact was at the heart of some of the deepest issues of American society. We chose to focus on the dream, the more easily naturally romanticised dream. That's an important dream of black and white children holding hands together; that's a necessary dream, but it is not an adequate or sufficient dream for a true understanding of the man, or of the times, or of the needs of our nation now.

I want us to remember this man a scant three weeks after the March on Washington, for this man was a man of sorrows and acquainted with grief. A scant three weeks after the great celebration of the March on Washington the bomb went off in the church at Birmingham and four young lives were snuffed out in their Sunday school room. It was this man who understood why that bomb went off at Sixteenth Street Baptist Church: that was the church where he had often mobilized so many people in the Birmingham campaign. That man who understood his part in the coming of the bomb, that man had to go back to Birmingham to preach the eulogy for those children. And he said to some who were close to him that he felt terribly depressed and discouraged, wondering if all of the business about the March on Washington meant anything when that bomb went off. Yet he went back from the brink of despair and experienced the toughening of his own spirit which sometimes can only come when we walk on the brink of despair. Martin absorbed into his own being the deaths of Denise McNeer, Cynthia Wesley and their friends there in the Sunday school. He refused to be overcome by the tragedy, but became tougher and more determined and was increasingly a more difficult person for many people to handle. Later that fall he was writing in the *New York Times Magazine* and making it very clear that in 1963 already he saw economic justice and racial justice as part of one whole cloth. He said, for instance, "Unemployment is a form of brutality, especially violent for those who live on the edge of poverty." So he called for immediate massive Federal action to create jobs for the poor. He said, "We need an American Marshall Plan."

This was King in 1963, the forgotten King. Remember him, though. Remember what it was like to be sitting in November 1963, to be sitting with Coretta Scott King in front of their television watching the elegiac movement of the post-Kennedy assassination days. For there in front of the television set he said to Coretta, "I don't think I'm gonna live to reach forty, Cory. I don't think I'm gonna live to reach forty." Remember this

man who was always aware of the costs of leading a great struggle to challenge the keepers of the status quo. This was no airy faery dreamer. This was a man who sat in front of his television set and watched the funeral of John Kennedy and recognized himself.

Of course King was increasingly aware also by that time that the struggle he was leading in the South was not a struggle that was confined there. The powerful, truth-seeking voice of Malcolm X was always present to remind him as Malcolm used to say, "The Mason-Dixon Line is the Canadian border." The powerful voice of Malcolm X was always there to provoke him, to call him to face the scourging challenges of the Northern urban black communities which were in many ways another world.

And early in nineteen hundred and sixty-four, Martin was saying and writing, "In the North, there are brothers and sisters who are suffering discrimination that is even more agonizing than in the South. In the South," King said, "at least the Negro can see progress, whereas in the North, all he sees is retrogression." King saw this in 1964. Therefore it was clear to him, he said, "I will have to face the decision soon on whether I should be limiting myself to the South." This was the voice of compassion because any logical person would tell him, "Martin King, you'd better limit yourself to the South. That's where you belong, that's where you know the turf, that's where your troops are."

But King was never limited by logic, and when you do remember him, remember the spring of 1964, one year after Birmingham. It was an interesting time because that was the time that *Why We Can't Wait* was published; you remember that book? *Why We Can't Wait.* Originally his publishers meant that to be the story of the Birmingham movement, with the letter from Birmingham jail as its centerpiece. You might want sometime to go back and look at that magnificent book. The book appeared in the spring of 1964, and when it appeared, Birmingham was very present. But the book's introduction began with King's thinking out loud about what it must be like to be twelve years old and black and male in Harlem. And many pages of the book were filled with the concern that he had about the results of automation, about the cruelty of structural employment, about the problems of housing and schooling, and the profound unfaced issue of what is proper restitution for the generations of unpaid black labor in America. And the book that was supposed to be on Birmingham ends with a call for what King described as a "gigantic Bill of Rights for the disadvantaged."

King was moving far beyond our fond image of the gentle Georgia pastor dreaming of black and white children holding hands together on the hills of the South. King already was breaking out of that, challenging our memories, beginning to ask, "Who owns those hills, anyway? And who owns those tenements, and who is this country for?" Remember this Martin Luther King. Remember that it was in that same year of 1964 in the Spring that King went down to St. Augustine, Florida, and challenged one of the most deeply segregationist communities in this country. He faced tremendously brutal opposition, men with baseball bats and chains, and yet broke through it with the help of brave companions like Dorothy Patton, Andy Young and C.T. Vivian. Marching in the night, leading people past their fears into a new possibility of life, Martin King was still powerful on Southern ground. That was still his natural turf.

But something would give him no peace. Those victories were absolutely necessary, but they were not sufficient. During the summer of 1964, when it seemed like the realities of the North and South finally literally converged on him and in him, there were four events in which Martin was involved that are keys to understanding the King of the last years. In that summer, King was drawn into Mississippi by the radical courage of the Student Non-Violent Coordinating Committee and by their determination to organize Mississippi Summer and bring people into that state which was organized against humanity. As Martin travelled through Mississippi, almost literally walking over the newly turned earth where three young men were buried, he could not forget

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that the struggle for justice in America, like the struggle for justice everywhere, is a struggle with costs. Real costs.

Then in that same summer, King was present when the Civil Rights Act of 1964 was signed by President Johnson. It was a great victory. Many people had lived and had struggled and been wounded, and some had died for that. It involved the opening up of the public arena to black people and all people of this society. It was an Act of great importance, purchased at great cost, and absolutely necessary; but it was not sufficient. Because at almost the same moment in which President Johnson was signing the Act, we heard the explosions from Newark, from Rochester, from Philadelphia, from Harlem. The first of those Northern black urban rebellions was taking place in the summer of 1964 just when we were all exulting about the victories of the civil rights movement. Black young people were saying, "That's all fine and lovely, and we're glad for you in Alabama and Georgia, but this doesn't mean much to us at all in Rochester and Omaha and Watts." Martin King recognized that he was in another country far beyond the reach of Civil Rights Acts, perhaps beyond the reach of traditional non-violent movement activity when he went into Harlem at the mayor's request, trying to cool the folks down. They shouted at him, "King what are you doing here? You cannot come in here at the merest request and try to cool us off!" And yet this man would not be chased away by that. He seemed increasingly determined to stay on that scene, to explore that far country, and to help humanize it with the reorganization and the creation of new institutions and new people geared to justice. This is the King of the last years trying to figure out what his new calling was as the times moved along. This is illustrated in the late Fall by an interview King gave to *Playboy Magazine* which was spoken with an honesty that he had not put forward in many other places. Martin was understanding that there was something more he must do. That he must go beyond the civil rights movement. He said, "What little progress has been made, and that includes the Civil Rights Act of 1964, has applied primarily to the middle class Negro. Among the masses, especially in the Northern ghettos, the situation remains about the same, and for some, it is worse." Therefore, he expressed great impatience in speaking to the interviewer, impatience with what he called the amazing presumption of much of white society, assuming that they had the right to bargain with the Negro for his freedom. King said, "This continued arrogant ladling out of pieces of the rights of citizenship has begun to generate a fury in the Negro."

King was a sensitive man, and he knew what was going on in the black community at deep, deep levels. It was clear to Martin that "The deep frustration, the seething desperation of the Negro today is a product of slum housing, chronic poverty, woefully inadequate education and substandard schools. The Negro is trapped in a long and desolate corridor with no exit sign." So he set himself to work for an exit, an opening which would include both black and white poor in America. It was at this point that King began calling more clearly than ever before for a combined force of blacks and whites. And he said to *Playboy*, "We will all be harmed unless something grand and imaginative is done to overcome poverty in American society." From that point on, the search for the grand and imaginative alternative to the terrors of poverty ate up his life. Martin King began to be obsessed with the need to find a way out for the poor.

Meanwhile, the South was still there. Selma was very present to him. He went to Selma, Alabama, where the ground had been churned up by the courageous young people of the Student Non-Violent Coordinating Committee. King was jailed in Selma during February of nineteen hundred and sixty-five. Interestingly enough, while King was in jail, who should appear in Selma, Alabama, but Malcolm X, coming down to "check things out," he said, coming down at the invitation of the Student Non-Violent Coordinating Committee (SNCC). Meeting Coretta, he said, "Mrs. King, I am not the devil that the media puts me to be. Indeed I believe that your husband and I are fighting the same battle. I simply must say the things I say and do the things I do so that people will understand what the alternative is to your

husband." Two weeks later the alternative was dead. Malcolm X lay on the stage of the Audubon Ballroom in Harlem. Out of that death came a rising tide of black consciousness, black nationalism, a new focus on the North. So that by the time we came to the Selma march, it was very clear that something new was happening in this country which King understood.

When the march found its way into Montgomery, it began to be clear that the decade which had started in Montgomery in 1955 with the bus boycott had indeed rounded itself out with the return to Montgomery. There were deaths again: Jimmy Lee Jackson, James Reebe, Viola Luizzo. This was not some simple, pleasant march from Selma to Montgomery; this was a march in which men and women put their lives on the line. King's speech to the 50,000-60,000 gathered at the end of that last great triumphal traditional Southern march could not escape the tension between the South and the North.

"We must keep going. . . Let us continue our triumph and march to the realization of the American dream." Notice how in the spring of 1965 Martin was defining the American dream:

> Let us march on segregated housing until every ghetto of social and economic depression dissolves and Negroes and whites live side by side in decent, safe, and sanitary housing. Let us march on segregated schools until every vestige of segregated and inferior education becomes a thing of the past and Negroes and whites study side by side in the socially healing context of the classroom. Let us march on poverty until no American parent has to skip a meal so that their children may eat, until no starved man or woman walks the streets of our cities and towns in search of jobs that do not exist.

And he repeated again and again the theme, we must keep going, we must keep going.

Friends, I think this is what he is saying to us. We must keep going because I think Martin understood what our physicists understand, what our biologists understand, that there is no stasis in nature. Those who do not keep going forward will be pushed backward. We have seen testimony to that over the last fifteen years. But King was still living out those last years of his life, and in the summer of 1965 he heard the explosions in Watts. In the summer of 1965 he recognized more than he'd every recognized before that what was going on in Vietnam was murder. That the events which were being called white backlash were a great intransigence in the mainstream of the population to listen to the concerns of the urban black population. By then the die was cast for Martin King. From that point on, King was drawn towards his destiny. He marched towards his destiny. He was obsessed with the condition of the poor and the oppressed at home and abroad, and he began to tie it all together in one great Gordian knot. People said to him, you're leaving civil rights. He understood that was not the case at all. He was seeing the whole picture now, and calling other men and women to see the whole picture: the great scourges of the human condition in America–structural racism, structural poverty, structural militarism, and structural neo-imperial exploitation of the poor at home and abroad. Whatever the kind, nice words were, this was what King saw as the actual nature of what was going on in our beloved America. And so he said, we must keep going.

King kept going, deeply engaged in the search for what he called the grand and imaginative alternative to these brutalizing anti-human forces. King understood that the racism, the militarism, the exploitation were destructive not only to the poor and the weak who suffered them, but also to all of this society, to all who believed in the democratic America. He knew what so many people did not understand–that he was still doing what he claimed to be doing back in the mid-1950's, trying to redeem the soul of America. That was the path which took him to Chicago. He finally decided that the South could no longer be his safe house. He had to leave the place that he knew best and respond to the challenges of the urban North. In January, 1966, he went into Long Side, the west side of Chicago, one of the most difficult areas. You never saw this on television in January, 1986: King living among the poor on the west

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side of Chicago, saying, here I am, here we must be together, only through solidarity with the poor can the situation of the poor be addressed. Saying in other words, Dorothy Day is right, A. J. Muste is right, the Catholic Workers are right: we must be *with* the poor to be *for* the poor. Martin did not know how to be with the poor. He did not even know how to be for the poor, but something told him that was the direction he must continue if he was going to keep going. He did not know how to deal with the Mayor Daley's and the Mayor Rizzo's, and in many ways they outsmarted him. He had so little training for them and so little time to train himself and his troops. Nevertheless, he stayed his ground, because he understood that this was where the new energy, the new impetus, the new momentum of the black community was in America, in those Northern urban areas and in the rising black consciousness. In June, 1966, there was no way that he could escape it,because he had to walk through Mississippi with Stokely Carmichael. Young blacks had something Martin needed to learn. On that march he understood "true integration must include the sharing of power at every level."

The Student Non-Violent Coordinating Committee (SNCC) opposed U.S. imperialism in Vietnam before King took personal and organizational risks to oppose the war. In 1967 King called America the greatest purveyor of violence in the world. He took his stance in spite of disapproval at high levels in Washington, D.C. He called on young people to resist the draft and refuse to go to war. "Unless we work for transformations in America, we're going to be pursuing Vietnams all over the world."

Martin Luther King could not depend on the government to support him in this fight. "What do you do in a democratic society when your government turns its back on democracy? . . . We must now create a way to carry on truth and democracy without our government. It is absolutely necessary to re-vision our culture, our values. . . The black struggle for freedom has now become something more: it reveals evils deep in our society. Radical reconstruction of our society is the real issue to be faced in our society."

Such voiced convictions evoked public opposition and vilification in the media, as well as the communist label, and misunderstandings arose even within the Southern Christian Leadership Conference (SCLC).

King himself did not understand where all this was leading him. He had been to the Southwest to meet with Native Americans and others ready to challenge America's structure. He was beginning to build a coalition. The call for help from Memphis by poor garbage collectors met with violence by government agents provocateurs. Even knowing that, Martin had to keep on.

From his motel balcony in Memphis before he was assassinated, Martin called to the leader of a band:

> "Precious Lord, take my hand,
> lead me on.
> I am tired.
> I am weak.
> I am wan."

He knew he had to keep on moving on toward the radical reconstruction of our society. How would he, how can we accomplish it?

Martin Luther King, Jr. gave us the gift of search, not answers.

Our tradition teaches us:

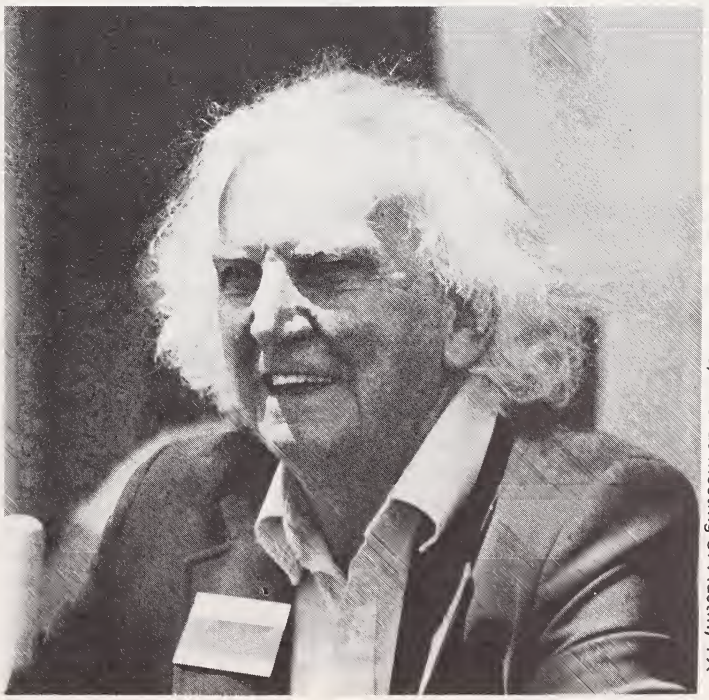
> To hold on to one another.
> To be open to the inspiring Spirit.
> To listen to our brothers and sisters.
> To remember our tradition of mysticism—
> time and space do not limit us.
> We can call upon John Woolman,
> Dorothy Day, Jesus of Nazareth.

We don't know the way. It's unclear; but if we recognize the tremendous resources around us and beneath us, ultimately, it is not "us" who keep on going but "Amazing Grace" is at the same moment keeping going, keeping us going. We become volunteers, standing in amazing grace and imagining there is still a new reality to be created.

Jane Laessle, Friends Meeting of Austin, TX

Gilbert White (Boulder Meeting), facilitator of the interest group, "Friends' Responsibility for Environmental Action," Gilbert is President of the International Council of Scientific Unions' Scientific Committee on Problems of the Environment (SCOPE).

Faces of IMYM Community



Jane Laessle, Friends Meeting of Austin, TX

Kenneth Boulding, economist and poet, (Boulder Meeting), whose Pendle Hill Pamphlet, *Mending the World*, is reviewed on page 18.

Anthony Umile, Boulder Meeting

Val Ferguson, FWCC General Secretary

Community and the World Family of Friends

An Address to Intermountain Yearly Meeting, 1986

by Val Ferguson, General Secretary
Friends World Committee for Consultation, London

When I was asked to come here to Intermountain Yearly Meeting, and asked what I wanted to say about FWCC, I said I wanted to speak about community and the world family of Friends. I was thinking particularly of Intermountain Yearly Meeting, with its stress on community. And later thinking about it, I looked it up in the dictionary, and found some useful definitions such as "common possession or enjoyment," "agreement," "communion," "a body of persons living a common life." This is wonderful, I thought. So many of these phrases remind me of the church in the "Acts of the Apostles," especially that passage in Acts 2:

> All whose faith has drawn them together held everything in common. They would sell their property and possessions and make general distribution as the need of each required. With one mind, they kept up their daily attendance at the temple, and breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favor of the whole people.

These words have powerful meaning for me, since I was in the Student Christian Movement when I was at university in the early sixties. Those were the days of *Honest to God*, and Paul Tillich, and the "death of God," all heady stuff. And in the Student Christian Movement we came to the conclusion that we couldn't possibly afford the time to get together for our Friday meetings or "holy huddles" as we called them. We had to get out and "be." We had to be socialists, or we had to be musicians, or we had to be historians, and oh, we *were*. But we did allow ourselves one small concession; we said that we would meet if we happened to be passing by for coffee at about 5:15 on a Friday night. And to begin with, we were so busy being that we never dropped by on a Friday night; but gradually, as time went by, we found ourselves gathering nearly every Friday. Then someone would say, would anyone mind if we just went into the chapel and prayed a little together? And we would say, yeah, that would be nice. Within two terms, we had reinstituted the Student Christian Movement. We had finally recognized our need to worship and pray together. We were drawn together. That passage in Acts says "all those whose faith had drawn them together." We were drawn together like that early community. That memory keeps me going now, even in the dry times when I'm not getting anything out of Meeting and I'm not putting anything into Meeting. I can remember the real dryness, when we couldn't meet together.

So, this wonderful community of Acts, I thought,

there's an example to us all. All the evidence from inside and outside the early Christian groups suggests that they had become noticeable as a close-knit minority generally does. Members of the group felt themselves bound together by an intimacy which struck outsiders. Pagans thought the intimacy was forged only by a common danger, which was an account the Christians energetically denied. And they had good grounds for their denial. "Look how these Christians love one another" was not always said in irony. In the Christian community of a large city of the Roman empire, the rootless, the uprooted, the newly arrived, the lonely could find a group to which they could belong. They would find mutual support, for the community provided for its members as complete a social security system as could be found in the ancient world. And more, they would find a human warmth and the closeness in which they could find real satisfaction. And here, I thought, is the challenge to us all.

Just as Vincent Harding reminded us that Martin Luther King wasn't a gentle dreamer, so we have to ask, is our image of early Christian community too simple? This was a community living in a time of famine and political unrest. They weren't Jerusalem residents. They were uprooted farmers and fishermen from Gallilee, and Greek-speaking Jews from the diaspora of the Middle East. They sold their lands and their goods because they had to, to live. Barnabas, we are told, sold his field, but Ananais and Sapphira (Acts 5:1) sold their property and held some of the proceeds back for themselves. So it wasn't all sweetness and light. There were lessons to learn every day. And there were appalling tensions. I want to look at some of these now, to see how they were handled.

First, there were the Greek-speaking Jews. They said their widows were being neglected in the daily distribution of food. (Perhaps, we see here a little of the Palestine Jews looking too much after their own kind first. We don't have to look far to find that in our own community!) If you look at the way they solved it, the whole group of believers were brought together; they chose seven, described as full of the Spirit and wisdom, to deal with the problem. But who were the seven? Among them were Philip, Stephen, Thomas, Nicholas. These are all Greek names. They are the foreigners themselves.

There are many references to the tensions between the Hebrew Jews and these foreigners, the Greek-speakers of the diaspora. But of course, they were all Jews.

The next problem arose with the painful story of Peter's vision of a great sheet knit at the four corners, and let down to the earth filled with ritually unclean animals, leading to his glorious comprehension, "I see now it is true, that God treats everyone on the same basis. Whoever worships him and does what is right, is acceptable to him, no matter what race he belongs to." (Acts 10:9-35) And so, the gentiles were then to be among the baptized. That discovery wasn't easy for Peter. When he returned to Jerusalem, he faced powerful criticism. If you read Acts 11, you'll see that there had been two factions for some time. These factions weren't just in Jerusalem. After the martyrdom of Stephen, the believers had spread to Cyprus, Phoenecia, Antioch, Corinth. And in Antioch, they, too, began baptizing gentiles. So, the church in Jerusalem sent Barnabas to Antioch to stop all this nonsense. But he didn't. He endorsed the practice. When he arrived, we are told, he saw the Holy Spirit at work and rejoiced.

Thus the early church learned that the Spirit was at work in the new community in Antioch. And it was from that same community in Antioch from Hellenish gentiles that we hear about the collection of money to help the church in Judea in the famine. Due to the openness of faith of Peter and Barnabas and these early Christians, the community was no longer a variant of Judaism which was afforded a certain protection in the empire, suddenly it was a new community involving everyone, and in much greater danger than before. It was persecuted by Jews and by gentiles alike. At the same time there arose a great debate concerning Christian gentiles who were uncircumcised as the law of Moses required. Paul and Barnabas, we are told, got into fierce arguments with Christians from Judea and Antioch who held these views. Finally a group—Paul, Barnabas and the Antioch Jews—travelled to Jerusalem for the great

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council of Jerusalem. (I want to digress just for a moment to look at the process of that meeting in a little detail. I believe you will find in it the marks of the true Quaker Meeting for Business.)

The description begins (in Acts 15): "After a long debate, there was clearly a threshing out of the points at issue." Then we are told that Peter and Barnabas rose and spoke from their experience. They spoke that there was no need to circumcise because they saw the Holy Spirit at work in the life of uncircumcised gentiles. And here is the second mark: there was a recognition then of wisdom and discernment in their ministry. And we are told in many of the translations that "this silenced the whole assembly." The silence came as they acknowledged the power of the Spirit. Then we are told that James arose and said, "This is in full agreement with the prophets." Their way forward was in accord with their best tradition. Is this not often so for us too? "It is my opinion," said James, "that we should not trouble the gentiles who are turning to God." Then we are told, the whole church agreed. "We are in unity," they said. "We shall send them a letter. And we'll send them messengers, our dear friends." Their letter said, "It seems good to the Holy Spirit and to us." They recognized that this was not their decision; it was the Spirit's decision.

Finally when they reached Antioch, the people were filled with joy by this message of encouragement. There was a real release of energy. Adversaries were reconciled. After some time, we are told, the messengers were sent back in peace to those who had sent them. I believe the process of that meeting–debate, wisdom and discernment, silence, tradition, unity, recognition of the Spirit, release of energy, and the power of peace should be the marks of our Meetings for Business too.

Now this may all have been very interesting, you say, but what does it have to do with Community and the World Family of Friends? As I said initially, I thought of looking at the early church and its marks of community. Faith led them to share. Sharing led to growth and to giving. In Phillipians 2, we have a wonderful, warm picture of love and intervisitation. I thought of talking about the Friends World Committee for Consultation program of traveling in the ministry. I could have talked about the ways in which FWCC enables us to share in the world–the world conferences, the triennial regional meetings that enable us to meet one another and worship together to discover some unity in our diversity, to learn to be a community. I could have talked of the Quaker Information Network and the way in which we share information about ourselves around the world, or the World Quaker Aid Program, where we can help one another, as at present we are trying to help the Friends in Cuba repair their meeting houses. And the way in which the Right Sharing of World Resources Program enables us not just to share with one another, but to share with a world of need. I could talk about the FWCC as the way in which Friends are represented at the U.N. and thus enabled to bring our testimony of peace to the nations and to affirm the institutions of peace, however enfeebled they have become. And so, I thought, I will talk about the warm, loving, sharing community. I realized in these descriptions of the early church that the real message for us lies in the lessons learned along the way to becoming a community that others could look at and say, "See how they love one another." The lessons are the same for us. We have to learn to push at the boundaries of that radical restructuring of which Vincent spoke to us so powerfully, and we need to push the boundaries beyond the boundaries of our own shores.

When I talk about FWCC and the world family of Friends, I often use this map. This is MacArthur's universal corrective map of the world and it originates, you may not be surprised to learn, in Australia. I often hold this map up as I talk about the world family of Friends. I wait as the audience gets more and more agitated, until someone tells me that I'm holding it upside down. And it never fails. Someone always does. Then I produce a rubber ball from my pocket and cruelly ask the Friends if they would put the ball the correct way up. But you see the minute you start to look at this world, you lose your perspective. Because the horizons are different, are they not? You feel unbalanced and it is somewhat frightening. I live, not in the center of the world which is my map, but

somewhere down here in Southeast Asia, this little off shore island. The next FWCC triennial meeting is to be in Japan, and one of the first things Friends said when the site was proposed was, it's so far away. Far away from whom, my friends?

There are real and fundamental differences between Friends. FWCC's first goal is to facilitate loving understanding of our diversity while we discover together, with God's help, our common spiritual ground. Those are very easy words to say, and very difficult words to live. Rocky Mountain Yearly Meeting is not Intermountain Yearly Meeting. The early church clearly found it difficult as they struggled to comprehend the new understandings these foreigners, these outlying worship groups in Antioch and elsewhere, were developing. The early Christian community shared. The Chinese symbol for sharing understands these kinds of difficulties. The Chinese symbol is a man with, I think, seven knives in him. Sharing hurts, it says. Learning not just to live with diversity, but to share, hurts. But our commitment to truth means openness, openness to being hurt. A commitment to sharing means giving up something of yourself. And the commitment to truth means to be outraged and to be hurt as the young Friends were at their recent world gathering. Then, of course, when people begin to tamper with Quakerism itself, like those people in Antioch who unilaterally baptized gentiles and didn't require them to be circumcised, do we travel like Barnabas to Antioch with a heart like his, open to see the Spirit of God at work and rejoice? Incidentally Barnabas was another of these Greek-speakers from Cyprus, not one of the old faithfuls.

Must all of Quakerism be *our* version? Has the Spirit ceased to work? Is there no fresh light any more? Sharing means not just sharing our spiritual journey, but our material riches, and that hurt the early church, too, as they struggled to live the common life. The story of Ananais and Sapphira who held back for themselves some of the proceeds from the sale of their land is a demonstration of this. But there was also the church in Antioch, persecuted, in trouble, dispersed, collecting to send money for the famine in Judea.

One of the most powerfully moving examples of sharing I've heard lately comes from Bolivian Friends who, during the miners strike several years ago, were really disturbed at the growing violence, the poverty, of the miners on strike and the rising tensions. Now Bolivian Friends are probably the poorest Friends in the whole world; most of them struggle to know where their next meal is coming from. But they said, let us feed, let us try to feed, fifty miners. Let us tell the community of Friends that we will open a church and ask the Friends to bring a little food and let us see if we can feed fifty miners one meal. They fed five hundred, not just lunch, but dinner, and they inspired the other churches in the community to provide meals for the the miners too! So it became a regular ecumenical effort during the strike.

There continue to be islands of poverty, vast islands amidst our sea of wealth; and those islands are not accidental. What demands are made of us in this world of need? FWCC has just enabled two friends from Africa to attend the United Nations General Assembly special session on the crisis in Africa, a friend from Kenya and a friend from Zimbabwe. The early church had to choose the right skills for the right job. Remember those foreigners, the Greek-speaking, who chose to cope with the problem of the injustice to the Greek-speaking widows? Do we always choose the weighty, the known, the well-established Friends when we want something done? One of us? Someone whose ways we know? We need to learn to use the resources of the world family of Friends more wisely. We need to trust those Greek-speakers. There were many Friends not from Africa who felt themselves better qualified to speak on behalf of African Friends at the U.N. session and wrote to tell us so.

The inevitable conclusion of what the church has experienced in the life and death of Jesus was summed up in that painful experience of Peter's. In his words, "God treats everyone on the same basis whatever the race." That's a lesson we are still learning. One of the joys of sharing is that it may be painful but we can use our combined resources, our combined wisdom.

That's how the FWCC queries on racism were developed. I have them in the British version, but

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they're available in the American version. Those queries started with the concern of just one Friend at the Kenya triennial. It was developed through an interest group to the triennial itself which minuted, "The time has come to raise the banner of the testimony to equality as high as that of our testimony to peace." And the queries which came out of that were developed by, as I recall, Friends from Zimbabwe, from Jamaica, from the U.S.A. and South Africa. They represent the richness that comes from that sharing. The queries on women in the Society of Friends were developed in the same way during the triennial from a multiracial group. Those queries are becoming for our FWCC part of a study on gender relationships among Quakers. Soon there will be a call to all of you to write papers on this if you will.

The principles and guidelines for Friends to work with refugees could not have been developed as comprehensively without the contribution of Friends from all over the world. I think these are particularly fine; they've been well recommended by the U.N. And they contain the kind of perceptions that came from Kenyan Friends as a host community and from those who had a particular concern for the oppressor and from those who had a particular concern for governmental action. I commend them to you.

The second goal of FWCC is to facilitate cool consideration of our Quaker witness in response to today's issues of peace and justice. To do that we need our combined wisdom and the global village that our interconnected world has become. And when we do it well, as I think we do it sometimes, the release of power and peace, as at that early council of Jerusalem is evident to us all. The church in Antioch gave to the church in Judea. They were poor and oppressed, and yet they gave. They took a collection for the famine. I wonder if we are like the church in Judea able to accept the gifts of the poor?

One of the marvelous experiences of the FWCC triennial in Kenya was to see 300 Friends from all over the world receiving from Kenyan Friends, receiving not just hospitality, but gifts of faith and perception, wisdom and love. Often it is not that we fail to respond to need but we fail to listen to the voices and the experiences of the poor. It was to the experience of the Spirit in the lives of the uncircumcised in Antioch of which they spoke in the council of Jerusalem. When we truly open in our faith to all and to new leadings, then there really is no hiding place in the empire, as there was none for the early church. We need to go, like them, across seas and into prisons, our meeting houses open as sanctuaries in every sense. And when we meet the real problems, I wonder if we, like the council in Jerusalem, are able to recognize wisdom and discernment in Friends and recognize the power of the Spirit? If so we will not seek consensus or unanimity but rather real unity as the Spirit drives us on.

We are called to be marginal, to camp in a place of uncertainty, to be a church that is not a church. That's the kind of community that I found in Acts, proclaiming not a warm spirit or a vague concept of society but its openness to fresh light and fresh outpourings of the Spirit. We talk so often of the wind of the Spirit as something warm, yet think how often on a cold winter's night you go round the corner and the blast of the wind captures you. You blow into your hands because they're cold. The wind of the Spirit can be very cold and very driving. That early church and we were called not to be a cozy community, not to be a holy huddle like my university SCM, but to be a pilgrim community. One of the words I've written down when I thought of what I wanted to say was, we *must* keep going on, and that was Vincent Harding's message, too. This is the spirit of the pilgrim community. By faith, Abraham obeyed the call to go out to a land destined for himself and for his heirs and left home without knowing where he was to go. By faith he settled as an alien in the land promised him, living in tents as did Isaac and Jacob who were heirs to the same promise; for he was looking forward to the city with firm foundations whose architect and builder is God. We are called to leave security and venture into an unknown world. And there are persuasive voices suggesting to us good reasons for staying at home and trusting to the familiar.

We're called to live as strangers in the promised land, living in an old city while we build for the

new. There are many persuasive voices calling us to fall in with the ways of the old city. We're called to look to that city with firm foundations, whose architect and builder is God. And there are many persuasive voices urging us to build our own little Tower of Babel. We're called to be pilgrims, to go forward without a map, live by faith. Small wonder that our faithless hearts sometimes fail us. A community is settled. We are called to be on the move. But remember, that faith in a tomb is very safe. You can visit it. But if the stone is rolled away, then it is no longer safe because its contents are abroad.

We may not have a map for our pilgrimage, but we do have a light for the way. We know the stone is rolled away, that the tomb is empty and that the light is ahead of us. So we can, as George Fox said, "Sing and rejoice, ye children of the day and of the light, for the Lord God is at hand and is at work in this thick night of darkness."

An Invitation to Subscribe to *Quaker Information Network*

QIN carries brief items from News of Friends to Mission and Outreach, Human Rights to Quaker Service, Peace to Publications and information on Quaker activities world-wide.

QIN will allow you to pick and choose articles and reports from dozens of periodicals you would—if you had to subscribe to each—spend a fortune of time and money reading. So, subscribe to those that interest you most and catch the rest in *QIN*.

Then, too, there are the *Feed-In, Feed-Back* and *Information Wanted* columns—a free service to subscribers, along with the *Calendar* of events, conferences, seminars and other Quaker gatherings.

Quaker Information Network will be published bi-monthly from January/February 1986. Costs are UK £9, US $14 per annum. Subscription checks may be made payable to FWCC, Drayton House, 30 Gordon Street, London, WC1H OAX, England.

Letter

Dear Editor:

I was glad to read in the June *Friends Bulletin* your challenge to Friends "to explore the feasibility of an emergency global summit." Your concern is shared by others aware of our present peril. However, the crisis is most frightening as NGOs of the "left," and of the "right," join our government in the competition for the hearts and minds of the American people. It is crucial that non-violent groups working for world order and social justice through humane laws and global understanding seek not only creative new strategies but also unity and a single focus. Most essential is the answer to your question, can the "least ego-needy leaders, thinkers, listeners, mediators" cooperate in order to win the struggle? Will the well-established organizations concentrate their expertise, experience, constituencies, and their funds on a shared single goal? Such sacrifice, such commitment, such wisdom is imperative.

Because of the urgency for immediate action, a program focusing on a worldwide response to the highly publicized and almost universally acclaimed Five Continents Peace Initiative could be adopted. Such a project would create a neutral "Third Power" involving the majority of the world's governments and peoples in the Campaign for World Disarmament.

At the January, 1985, New Delhi Summit meeting, the Six World Leaders called for a response to their Peace Initiative. In their Delhi Declaration they,

> Urge people, parliaments and governments the world over to lend forceful support to this appeal. Progress in disarmament can only be achieved with an informed public applying strong pressure on governments. Only then will governments summon the necessary political will to overcome the many obstacles which lie in the way of peace. The World Disarmament Campaign launched by the United Nations represents a very important element in generating that political will.

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The Initiative's leaders not only emphasize the necessity of grassroots' pressure on governments but also the importance of the United Nations. The late Premier of Sweden, Olaf Palme, affirms,

> There is one institution where we can all come together—nuclears as well as non-nuclears. That is the United Nations which today is the only forum available for working together for our common security.

Premier Rajiv Gandhi of India warning of tensions among nations influenced by the political and economic interests of powerful countries admonishes,

> Force cannot find answers to these problems. Vision and statesmanship demand a cooperative approach and constructive measures to reduce disparities and ensure a better life for all. A new and unfortunate development is the undermining of the various multilateral agencies in the United Nations system. These Agencies have played a notable part in assisting poorer countries in the last four decades. If they are weakened, the ideals of the United Nations, indeed the very basis of international cooperation would be shaken. A campaign has to be launched in the capitals of the world to reverse this unfortunate trend.

The campaign Rajiv Gandhi calls for has been launched. Soon after the creation of the United Nations, farsighted educators and world statesmen recognized the importance of winning public support for the ideals and goals of the organization. A United Nations Association composed of volunteers in every member-state was organized to keep the world's peoples informed and, hopefully, involved in U.N. programs. In 1978 in response to the the demand of NGOs for action, not words, alone, the General Assembly at the conclusion of the Special Session on World Disarmament passed a resolution establishing the World Disarmament Campaign. Today the World Federation of United Nations Associations, W.F.U.N.A., and the World Disarmament Campaign are the mechanism, the tools at hand for a united effort to halt the deadly arms race. What is necessary is the decision by all who struggle for world order through non-violent strength to unite their efforts!

Fortunately, Friends realize all efforts are useless without a miracle, that change in human thinking Einstein insisted as essential. Happily, many of us have experienced the signs of a new consciousness evolving, an evolutionary "mutation" taking place in our own hearts and minds and sensed in others. In his Delhi speech Gandhi concludes with these words,

> The survival of the human race depends on the demilitarization of the global surface and on keeping Outer Space free of weapons. We must strengthen the defenses of peace in man's innerspace as well—his mind, soul, and spirit. Mahatma Gandhi, who was alive when Hiroshima took place, declared so perceptively: 'The bomb will not be destroyed by counter-bombs, even as violence cannot be by counter-violence.' Let us work to strengthen humanity's faith in itself and in its capacity to conquer the peril which has come out of its own technology.

If Friends can be instrumental in persuading their AFSC to take the lead in reinvigorating the W.F.U.N.A. and convincing other peace organizations to join in the response to the Five Continents Peace Initiative's call for the creation of an "informed public applying strong pressure on governments. . . for progress in disarmament," they will again assume their unique, traditional role.

I trust you will have many responses to your challenge to Friends to become leaders in the peacemakers' vanguard. Thank you for all your dedication to the struggle.

Sincerely,

Genevieve Nowlin,
Santa Barbara Meeting

Anthony Umile, Boulder Meeting

Nena MacDonald–Alaskan Friend, Sanctuary leader, tried and exonnerated in Sanctuary Trial–led an Interest Group on "Sanctuary as Family."

Anthony Umile, Boulder Meeting

Jim Corbett–Pima Meeting, Co-founder of Sanctuary Movement, tried and exonnerated in Sanctuary Trial–led an Interest Group, "A Quaker View of Sanctuary."

Anthony Umile, Boulder Meeting

Faces of IMYM Community

Marian Hoge, Albuquerque Meeting, Transportation Coordinator for IMYM, 1986.

Review

by Judith Brown, University Meeting

Mending the World, Pendle Hill Pamphlet 266, by Kenneth E. Boulding

Kenneth Boulding's books on economics and international issues have challenged all educated persons for some time. This pamphlet is primarily for Friends. In it he describes a dream he has for an effort the Society of Friends could make toward "mending the world."

Its opening account of methods Friends have used historically to mend the torn world illustrates the quotation Boulding uses from William Penn: "True godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it." Quaker history related to specific ideas fascinates. This particular gathering of historical facts is unique for Friends, useful.

The pamphlet continues with the suggestion that Friends look at a range of possible futures for our world and ask ourselves how we move toward better ones rather than worse ones. Boulding suggests that in order to mend the world we in the Society of Friends must first learn, since the riches and power science has given us makes vast change both possible and dangerous. The scientific community has been remiss in dealing with our problems. We need to join science's isolated voices in a new study of the formation of human valuations. We need also to look at how these valuations express themselves in human decisions.

Boulding has lent his voice and learning to the same call many are making for a new global consciousness. His unique emphasis is perhaps his suggestion that in order to do this we must look at how persons learn narrowness so that we may better understand how to broaden our images of the future. He suggests that it is not an impossible dream that the Society of Friends might employ some of its resources to develop an institute devoted specifically to study of human betterment and how to apply what we learn to human betterment.

When Boulding is depicting Friends' history and analyzing the world's problems, he is specific and lively. His dream for Friends is expressed in less

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A Call for Submissions to the Bulletin

Your editor continues to receive favorable comments from readers and support from the Bulletin Committee on her attempts to encourage open opinion and to nurture dialogue. This is a call for your closer participation in *Friends Bulletin* through submissions–on deadline please–of articles, essays, brief reflections–honed journal excerpts, even–on a number of themes that Friends have proposed touching the following:

First, a special issue on the *Arts* for December with a firm deadline of **November 5th**. We want to hear about the transformational experiences of artists in relation to their work and from others whose lives have been changed through art. Please send photographs as *works* and photo reproductions (black and white, if possible) of sculpture, drawings, paintings or crafts.

By February 5, 1987, we would like to receive manuscripts and images in response to the following topics:

1. Friends and current experiments in *innovative* education.
2. The New Physics and Friends Cosmology.
3. Friends Folklore (tales, humor, games, overheard conversations, "found ministries")
4. Continuing dialogue on the sharing of religious experiences–particularly with reference to "Quaker Christianity" and "Universalism."
5. Native American Spirituality and Friends Spirituality.
6. Wellness in relationships (i.e., Friends whose spouses are not Quakers; clearness committees as metaphor, model, technique; "The Comic Spirit Descends"; forgiveness and responsibility)
7. Prison Reform (especially Friends' experience of Military Prison)
8. Quakerism in our time–and place.

Manuscripts should be typed, double-spaced, with two inch margins, between 200-600 words.

(Editorial: Cont. from page 2)

Dietrick, Maryland, in protest of research done there on biological weapons; worked for a year in Mississippi rebuilding Black churches which had been burned; participated in the second voyage of the *Phoenix* from Hong Kong to Haiphong; was arrested and jailed repeatedly in front of the White House and the Pentagon, protesting U.S. militarism in Vietnam and in the Caribbean.

Larry Scott was rooted in the Biblical prophetic tradition which nourished his life and witness. We give thanks to God for his faithfulness and we send our love and prayers for comfort to his widow, Jane Webster Scott who was co-founder with Larry of Friends Southwest Center in McNeal, AZ, and Cochise Friends Meeting. To Viola Scott, Larry's former wife who shared his devoted and creative peace witness for 42 years and who now resides in Tucson, AZ, our loving sympathy, also.

A Meeting for Worship for Memorial was held for Larry on September 7, at 3:00 p.m., at Pima Meeting House (Tucson) under care of Cochise Meeting. Memorial gifts may be made to the American Peace Test Office, P. O. Box 26725, Las Vegas, NV 89126, with whom Larry worked for the past year. (The APT office was an outgrowth of the Nuclear Freeze Campaign of 1985.)

. . . . . .

Following the closing worship of PYM, August 9, 1986, and the departure of Friends from La Verne, a second shocking accident occurred south of Santa Barbara in which Peggemae Lacey, past clerk of PYM and of San Francisco Meeting, was killed. Kate Lacey, an occupant of the car, survived with minor injuries. The driver of the other car, who was driving the wrong way on the freeway, was also killed.

Pegge had clerked PYM Discipline Committee during its rewriting of the 1985 edition of *Faith and Practice*. Her spiritual gifts of leadership, discernment, good order and ministry and her keen analytic mind have undergirded the growth and nurture of the Religious Society in the Western states.

Professionally, Pegge was a long-time advocate for public schools in California at the state legislature where she was unexcelled, we are told by her colleagues, as a gifted lobbyist. "When we had a delicate and difficult legislative matter to deal with, we would select Pegge from the sixty-five available lobbyists to speak to it on the floor of the legislature. She was able, articulate and tough!"

The California State Legislature, upon receiving word on August 11 of Pegge's death, adjourned for the remainder of the day in her honor. A Memorial Meeting under the care of Sacramento Friends Meeting was held at the State Capitol Building on Wednesday, August 20 at 4:00 p.m. Other Memorial Meetings were held on August 24 at 5:00 p.m. under care of San Francisco Friends Meeting at First Unitarian Church in San Francisco and on August 31 at Orange Grove Friends Meeting in Pasadena under care of that Meeting.

Pegge is survived by her husband David S. Lacey of Graeagle, CA, and her two daughters, Kim and Kate, of San Francisco. The family requested that memorial gifts be sent to Friends Committee on Legislation, Sacramento, or to MADD (Mothers Against Drunk Driving) with headquarters in Los Angeles, or to the Pegge Lacey/Scholarship Fund, San Francisco Parent-Teacher Association of the San Francisco Unified School District.

Pegge Lacey's life spoke powerfully to many as she witnessed for Truth, working passionately for school desegregation, for justice and equity in the public schools, for the participation of parents and the community in decisions affecting the schools. She was, indeed, within the Religious Society and without, the embodiment of blessing, valiant for Truth.

Shirley Ruth

(Review: Cont. from page 18)

clear terms. But Boulding's talents as a poet and an economist lend themselves better to provoking Friends to fashion images rather than fashioning the images for us. In one brief pamphlet we can hardly require he both convince us of the need for new images and take us well into construction of a particular image. He and his wife Elise have done a good deal to create the climate within the Society of Friends for intelligent, informed image making. That provocation in itself is vital.

Calendar

September, 1986

14-21	AZ Half-Yearly Meeting, Emmanuel Pines Methodist Camp, Prescott, Dorla or Craig Bejnar, contacts.
26-28	Western Regional Conference on the Death Penalty, Santa Fe, NM. For information, call (415) 834-5656 ext. 506, or (602) 433-1814.
28	Harvest Festival, benefit for FCL, noon to 5:00 P.M., Hidden Villa Ranch, Los Altos, CA

October, 1986

4-5	Willamette Quarterly Meeting, Camp Myrtlewood near Myrtle Pt., OR
4-19	Peacemaking in Northern Ireland Study Trip co-sponsored by Folkways Institute and the Center for Peace Learning, George Fox College, Newberg, OR
18-19	Pacific North West Quarterly Meeting, Camp Ross Pt., Post Falls, ID, just off I-90, east of the WA-ID state line.
18-19	College Park Quarterly Meeting, John Woolman School, Nevada City, CA
25	NPYM Steering Committee Meeting, Multnomah Meeting House, Portland, OR

November, 1986

15-16	Southern CA Quarterly Meeting, Santa Monica Meeting House

Announcements

Host Needed for Texas Meeting

The El Paso Meeting is actively looking for a resident to live in the Meeting house in exchange for care and upkeep. Any interested Friend should send a letter to: El Paso Monthly Meeting, P. O. Box 3696, El Paso, TX 79923.

POSTMASTERS: SEND FORM 3579

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Friends, Can You Spare a Dollar?

The Ricart Library at Casa Sein in Sonora, Mexico, needs funds for books and furnishings. It will also serve as the room for Meeting for Worship. In addition, we plan to start a few small "libraries" (actually book shelves) in some of the remote mountain villages where workcamps have been held.

The goal is $1000. One dollar from a lot of people will do it. We will accept with gratitude and delight any real dollars dropped in envelopes, or a check made out to El Centro de Paz, which will be tax deductible.

Mil Gracias! El Centro de Paz, Box 775, Fort Collins, CO 80522.

FWCC Field Staff Opening

Friends World Committee for Consultation, Section of the Americas, seeks half-time Field Staff to serve the Western Region (the Continental Divide to the Pacific Coast) beginning January 1, 1987. Duties include visitation, interpretation, program work, fund raising. Inquiries or applications, including resume and names and addresses of three references, should be addressed to Executive Secretary, FWCC, 1506 Race St., Philadelphia, PA 19102, by October 1, 1986.